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2-6

THE
ROYALL
PASSING-BELL:
OR,
DAVIDS SVMMONS
to the GRAVE.

A Sermon preached (lately) in the
Parish-Church of Orchard-Portman in
SOMMERSET.

*At the Funerall of the most hopefull, and
truely-noble, S^r. HUGH PORTMAN,
Baronet; the great losse and sorrow both
of his Name and Countrie.*

By HUMPHREY SYDENHAM, Master of
Arts, late Fellow of *Wadham* Colledge
in OXFORD.

*Qui virtutem alterius publicari vult, virtuti laborat,
non gloria.* ANT. SEN.

LONDON,
Printed by W. Stansby, for Nathaniel Butter.
An. Dom. 1630.

THE ROYAL



Printed by W. Stansfeld, for the Trustees of the British Museum.
London: 1853.

LONDON:
Printed by W. Stansfeld, for the Trustees of the British Museum.
1853.



TO
MY DESERVEDLY
honour'd, JOHN HELE, of
Wembury, Esquire; the great hope of his
NAME, and expectation of his
COUNTRY.

SIR;

T*His flies not to you for perur-
sall barely, and suruey, but
for protection; I want not a
Reader, but a Vindicator;
such a one, as can as well iustifie
Innocence, as shrine it: an
Agent remark'd, no lesse for Goodnes, than
for Power. And, in this my Appeale to Worth
and Iustice, I sincerely wish, that, whilst I a-
wake your Charity, I pull not on you Enuy, or
Dishonour; 'tis not my intention, but my
feare. For, amongst other my weake endeuours*
A 2 *which*

THE EPISTLE

*which haue formerly aduanc'd me to the vnde-
 serued applause of many. This had the Hap-
 pinesse to displease, and I thinke it not my
 wound, but my Glory. Impartiall discourses
 are equally blunt, and honest; and tho some-
 times, they haue their relish and farewell in di-
 stast, yet that is their Crowne, and not their
 Fate. Howeuer, an affected Stoicisme I euer
 loath'd, and not onely as a Stoicisme, but as af-
 fected. There is nothing so open to contempt and
 laughter, as a compos'd fullennesse. 'Tis true,
 a native roughnes and austeritie of language, I
 haue pupill'd from my youth, That's mine owne,
 I confesse, but I dote not on it; my Child, but I lull
 it not; and therefore, if it sometimes proue way-
 ward, and offenseue, Nature praevaticates, and
 not will. I was neuer yet gultie of a premedita-
 ted trespassse on mens Names, or Honours; I haue
 neither so much time for rancour, nor disposi-
 tion; or had I both, I should haue here strangled
 them for his deare memory, to whom I owed, not
 onely my seruices, but my selfe. Hee was nobly
 your Associate, (my honoured Sir) and (for I
 must still boast in the livery) my Master; nay,
 my Patron; and, what is higher yet, my friend,
 my vns shaken friend. These haue so ingag'd me
 both*

DEDICATORIE.

both in Ciuill and Religious bonds; that should I labour to dissolue either by any Reall affront, or discourtesie to his Tribe, I were neither morrall man, nor Christian; and yet, loe, I am more than both, a Diuine; but, a fauic one ('tis rumour'd) and a Cruell; a sordid also, and Contemptuous; and, (O my impossible guilt! my vniust calamitie!) a false one, and vnthankfull. Such Linieries I can weare with as much patience as the the former, tho not triumph; and yet these, againe are not my Crosse, but my Laurell; I grow greene in the opinion of mine owne innocence, tho wither, perhaps, in the Respects of others; who, if they were not so hot as to raniish words vnnaturally, and force them from the honest intentions of the Speaker, they should finde, I am a Leuie, still, and not a Libeller; and, what I preach'd, was not an Inuectiue, but a Sermon. Metrinkes, it is neither Charitie, nor Iudgement in a hearer, to wrest Diuinity to the disuantage of his owne honour.; 'twas n'ere my Custome to rubbe harshly, on particulars; my reproofes were, as they should be, of sinnes, and not of Persons; and those too, ran generally, which no Circumstances can reduce to paticulars, but where the Parties are either. preiudicate, or

THE EPISTE

guiltie: And, if any such I met with (as I hope I did not) let them learne to reforme, and not to censure; and thanke him for his home-spun advertisement, who was rather a Remembrancer of their errors, than a Iudge. This is the way to rescue their honour, and my innocence; which, as it hath beene ever taught to magnifie worth in others; so, to presume on yours, that, when you have read impartially this sad peece of mine, you will say that I have beene a faithfull Seruant to my dead friend, and yours, whose noble respects to mee, I have found to suruiue in you; whom, for many solid and materiall favours, I am captiu'd to obserue, whilest I am



Yours most thankfully deuoted,

HVM. SYDENHAM.



TO
THE RIGHT
HONORABLE

Edward Lord Howard, Ba-
ron of *Esrick*, my ve-
ry Honourable good
LORD.

SIR,

WHen you were pleased,
the other ycare, to ad-
mit me your *Chaplain*,
I had intended, and pre-
par'd my præmetiall ob-
lations to your *Lordship*,
from the *Pulpit*; But I was, then, preuen-
ted by a sudden, and seuerer *sicknesse*, which
hath, hitherto, disabled me to tender you
any thing that way. Now, because I would

¶

not

The Epistle

not be obnoxious to a double mis-conceit, I present you this peece from the Presse, that your Lordship may reade, and so remember the record, both of my *denotions*, and *endeavours*. I heartily wish I were so compleatly recover'd for attendance, that I might as well *speake*, as *write* my labours; and then (perhaps) I should better satisfie your Lordship, then in this common kind; which hath made many of my Profession (and may mee) ridiculous. But I feare my infirmities, and therefore; as I must begge the honourable *charitie* of your Patience, so of your *Protection* also. For as I was, at first, a *sutler* for your service, (In which I haue cause to glorie) both for the *greatnesse* and *goodnesse* of your *selfe*, and *name*) so I am, still for the *graces* of it: and doe hope, that when you haue made a fuller enquiry, who I am, and where I haue spent my *time*, and *talent*; your Lordship will not disdaine to *owne*, and *honour* mee with your succeeding *favours*. In a word (my noble Lord) I shall not forget *what* you haue made mee, nor the *dutie* enioyn'd me by it:

Dedicatorie

I will pray for you, for your Lady, for your
little Ones, and for the growth, and con-
tinuance of the house begun in you; and
what else is requir'd in a religious obser-
uance, you shall surely find in
the faith and loyalty

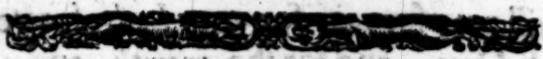
of



Your Lordships

humble servant,

Hum. Sydenham.


The feuerall Texts, and names
of the Sermons herein
contained.

I. The Royall Passing-Bell: or *Dauids*
Summons to the Graue.

The Text. P S A L. 3^d. 6.

*Thou hast made my dayes as a span-long, and mine
Age is nothing before thee; Surely, every man,
in his best state is altogether vanitie.*

II. The Rich mans Warning Peece.

The Text. P S A L. 62. 10.

If Riches increase, set not thy heart upon them.

III. Waters of *Marah* and *Meribah*, or
the sower of Bitternesse, and Strife,
Sweetned and Allayed.

The Text. R O M. 12. 1.

*I beseech you, Brethren, by the mercies of God, to of-
fer up your Bodies, a living Sacrifice, Holy, ac-
ceptable to God which is your reasonable seruise.*



THE ROYALL PASSING-BELL:

OR,
DAVIDS SUMMONS
to the GRAVE.

TEXT. *Psal. 39. v. 6.*

*Thou hast made my dayes as a span-long and mine
Age is as nothing before thee; surely, every man,
in his best state, is altogether vanitie.*



HE Text is a sad Story of man's
frailtie here; And 'tis a *Prophet's*,
and a *King's*; a *King*, as mightie in
Religion, as in *valour*; one that
knew as well how to tune his sor-
rowes, as his triumphs, and had of-
ten warbled sweetly to them both, and sung many
a dainty *Antheme* in his *Israel*; so that, here wants
neither *eloquence*, nor *state*; nothing that may per-
swade an auditorie, or awe it. I need not begger then
either your *patience* or *attention*; the one is enioyn'd
you from a *Prophet*, the other from a *King*; a good
Prophet.

The Royall Passing-Bell: or,

Prophet, and a King, David, the King, and the Prophet after Gods owne heart; whose words here are are as Compact, as they are powerfull, so ioyned and knit together in one piece (a piece so vniforme, and exact) that should I disranke or sunder them, I must either deface this beautie, or destroy it. I take them then as I first found them in their rich pyle and fabricke; wherein I haue obserued three stories or ascents.

1 *Dayes* in the first; and these *dayes* measured, and in that measure, resembled *Instar pugilli*; as a span-length; and this length, punctuall, and prefixt, not alterable by any power of man; for *in posuisti, thou hast made it so*.

2 In the next; these *Dayes*, are an *Age*; and this *Age*; weigh'd and compar'd, fals light in the scale, *tantumquam nihil*, as nothing; not absolutely nothing, but comparatiuely, *Ante te, before thee*.

3 In the third; these *Dayes*, and this *Age*, are *man's*; not *man's* in his *Autumne*, or declination, but in his best state; and *man* thus in his best state is but *vanitie*; no peice-meale *vanitie*; but, *omnimoda vanitas, altogether vanitie*; *man* is altogether *vanitie*; *man* is so; not *man* in particular, *this man*, only; not I, *David*, the Prophet, or the King; but *uniuersus homo, euery man*; as well the Begger as the King, or the Prophet; all mand-kinde; *euery man*; *euery man*, in his best state, is altogether *vanitie*.

Thus I haue shew'd you the front of the Text, and what it promise's in the rooms within; if not so fully as you expect, or desire, please you to take a review; and then you may see, more at large; *Dayes*, in the first

Dauids Summons to the Graue.

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first part; these *dayes*, proportion'd; *who* did it: and *how*: and all this in a *Tu posuisti*, thou hast made them; and thou hast so made them that they are as a *span-long*; there I beginne. *Thou hast made my dayes as a span-long.*

A span-long.

TO weigh the miserie of things transitory, with the glory of others more permanent and solid, is the most exact way to iudge of either; the life of *opposites* is in Comparing them, when the good seeme better; and the bad worse. Our Prophet therefore, in a deepe speculation of the *Almighty*, and the fraile rarities of his creatures here below, looking vp at length to the beautie of the *Celestiall* host, *Sunne, moone, and starres*, brings vp man vnto to them; not to riuall *their* perfection, but to question *his*; and, after some stand, and pause, in stead of *Comparison*, makes an *enquiry*; a double one; first, *what man is?* and then, *what is the sonne of man?* in his eighth *Psalmé*, the fourth verse.

Pars prima.

Here is *Homo*, and *filius hominis*, and both, in the text, haue their *energia*, and weight of *emphasis*. The word *enosc*, or *enosh*, translated, *man*, signifies *miserum & calamitosum hominem* (saith *Musculus*) a man of calamitie, and sorrow; and 'tis giuen to all men as a remembrance of their mortality; so *Psal. 9. 20. Let the Heathens know that they bee Enosc, men, mortall men.* Moreover, *sonne of man*, hath in the roote, *Adam; ut prima originis admoneamur*, to minde vs of our carnall pedigree; and that our source and ofspring is but *Adamah*, and so all *man-kinde*, *earthie*. And therefore some translations, following closely

Musc. in Psal. 8. 4.

Musc. ibid.

B

the

The Royall Passing-Bell: or,

Aynsworth.
Psal. 8. 4.

Bolduc. in cap.
Iob. 17.

Bolduc. in cap.
4. Iob. 17.

the tracke of the originall, read thus; *what is sorry man that thou remembrest him, and the sonne of Adam, that thou visitest him?* not what is man, that rare creature indued with wisdom, and vnderstanding, the *Almighties* Master-piece, the Image of his maker, and modell of the *uniuerse*? But, what is *Enosc*? what is *Adam*? What, the sonne of calamitie and sorrow? the sonne of earth and frailtie? what is he? nay what is he not? what not of *calamitie and earth*? insomuch that the patient man, vnder the groane and sense of humane imperfections, and the dayly bruise of his manifold affliction, is driuen to his expostulation also, with a *quid est homo?* *what is man?* Iob. 7. 17. where we meet againe with the word *Enosc*, *misellus homo*, *wretched man*; and not nakedly the word, but a particle ioyn'd with it, not *mah*, but *mi*, (as Bolducus obserues) *non quis, sed quid querere intendens*, as if the enquiry look't not to the person, but his condition; not, *who is man?* but *what* he is? knowing that *man* is not only the concrete, *miserable*; but, the very abstract *miserie* it selfe; such a misery as may bee an example, and president of all others. And, if we but obserue the *criticisms* and curiosities of expositours vpon the word *man*, they are neither impertinent nor fruitlesse; for wee shall neuer meet it through the whole current of sacred Story without some descant and paraphrase from the *Hebrew*. To particular in that of *Esay*, where (in one text) words of opposite signification maske vnder a single *antithesis*, as in the fifth of that *Prophecie*, *Incuruabitur homo, & humiliabitur vir*, *man shall be brought downe, and man shall be humbled*. *Homo*, there, is in the originall, *Adam*, *quod nomen*

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infirmittas est, a name of crazines and languishment. *Vir, Iſc, or Iſh, Heroem, magnamq, important,* which inuolues ſomething of eminence, & renowne; and ſo our new translation giues it, *the meane man* Eſa. 5.
ſhall bee brought downe, and the mighty man ſhall bee humbled; ſo that let man bee of what condition or eſtate ſoeuer, hee ſhall not bee long in it, without a bringing downe, or an humbling. If he be *Iſc*, mighty in poſſeſſion and name; *humiliabitur*, he ſhalbe humbled; if he be *Adam*, of courſe and popular condition, and ſo humble already, yet he muſt be lower, *incuruabitur*, hee ſhall bee brought downe; brought downe and humbled with a witneſſe, *ad infernum*, ſayes the Text, euen vnto Hell. *Aperit infernus os ſuum*, the 16. verſe of that Chapter. But Hell is the miſery of another Age; our Text hath little to doe with that, and ſo this place makes not for our purpoſe; but, the word *Sheol* will befriend vs here, and make this *infernum*, a graue, too, and thither we are humbled euery day; and then we aſke no more *Quis?* or, *quid eſt homo?* *who*, or *what is man?* but, *Vbi homo?* *where is man?* for ſo the penſiue Iob. 14. 10.
man interrogates; *man waſteth away, and giueth vp the ghoſt, and where is he?* Iob. 14. 10. where is hee? *fuit*, *non vixit*, he was here but now, but he is gone; gone from his Caluary to his Golgotha; his gall & vinegar in his late agonie (the bitter Croſſe of his body) to his ſepulchre (here) hewed out of the rocke; his bed He was buried in a vault.
ready made for him in the darke, where hee lie's downe, and riſes not, till this *fuit* hath put on a reſurrexit, this mortalitie, a reſurrection. And, ſeeing he is now gone, let vs no more aſke, *Quis? aut vbi?*

The Royall Passing-Bell: or,

who, or where *man* is? but once more, *quid est* what he is? or rather, what his *Age* is? or (if you please) what his *dayes* in that age? and then the text will answer by way of similitude and resemblance, *Instar pugilli*, as a *span-long*. A short time (no doubt) that is inch't out, or fingred by the *span*; other things remark't in holy story, haue their dimensions lin'd out by the *farhome*, or the *cubit*, or the *foot*, at least; nothing that I remember, by this fraile measure, but the life of *man*; a thing so fragile and momentany, that there was nothing to expresse it, but a *span*; a word so tumbled by *Expositours*, that they are somewhat driuen to the plundge, to giue the originall of it a proper signification in a second language, and therefore some translations haue it *instar pugilli*; or, *ad mensuram pugillorum*, a little handfull; so *Felix*, and *Musculus*; others *ad mensuram quatuor digitorum*, or *palmi minoris longitudinem*; the breadth of foure fingers, or small inches; so *Pagnine*, and *Tigurina*; and neere these, *Iunius* and *Mollerus* *palmares posuisti dies* thou hast made my dayes as a hand-breath. The word of the *Septuagint*, is *παλάσας*, which the *vulgar Latine* read's *mensurabiles*; and *Hierome*, *Breues* something that is measurable, and therefore, short. For, though the age of *man*, in holy writt, weare's sometimes the attribute of *dayes*; sometimes, of *moneths*; sometimes, of *yeares*; yet these dayes, and moneths, and yeares are not without their fraile *Epithets* of, *vani*, or, *breues*, or the like; so *Iob* is said to *posseffe many moneths*; but they are *menses vanitatis*, *moneths of vanitie*, *Iob. 7. 2.* & not only moneths, but yeares also; but

Vide Musculum
in Psal 39. 6.

but these years are *anni paucissimi*; or *brenes anni*, few
 yeares, and short, *Iob. 16. 12.* However, suppose these
 yeares were multiplied, and lengthned somewhat in
 their *span*, yet they are short still, because numbred.
 And therefore the Latine version here, *brenes annos*,
 the Hebrew reads *annos numerari*; and the Septuagint,
annos dinumeratos, yeares to be numbred, or yeares
 already numbred, and not only numbred, but pre-
 fixt; and not prefixt barely, but circumscrib'd;
 circumscrib'd by the finger of the Almighty; and
 that in a narrow circuite, this *span-long*; so *Iob* say's,
man's dayes are determined, and his moneths are with
thee; thou hast appointed his bounds that hee cannot
passee, *Iob 14. 5.* Inſomuch that dayes, or moneths
 determined are but ſhort; and ſhort dayes and mo-
 neths, the Hebrewes call *dies numeri*, and *menſes nu-*
meri; dayes, and moneths of number *quia pauci, &*
numerabiles (ſaith *Pineda*) becauſe they are nume-
 rable, and therefore few. Neither are dayes only, and
 moneths, and yeares ſo ſtil'd, but the men of thoſe
 dayes, and moneths, and yeares; ſo in the twelfth of
Ezekiel, the Prophet ſpeaking of the deſolation of
 the Iewes, ſayes, that God will ſcatter them amongſt
 the Nations, and diſperſe them in their Countrey, but
 would leaue of them *homines paucos à gladio, & à*
fame, ſome few of them, that is, *homines numeri*,
 ſome few that hee had ſelectd and numbred, theſe
 he would reſerue from the ſword, the peſtilence and
 the famine, that they might declare all their abho-
 minations amongſt the Heathens, whether they
 came, that they might know that hee is the Lord
 their God.

Pineda in Iob
16. 22.

Bolducus in cap.
16. Iob. v. 23.
Pined. ibid.

Ezech. 12. v. 16.
17.

Thus, measure, or number, of times, or seasons, in what proportion soever, presuppose a kinde of rottenesse and instabilitie; so our *moneths* are numbred, and our dayes measur'd, *Iob* 14. 5. that is, *short*. The Latine word there, is *præcisî*, (according to *Tremelius*) *decurtati*, others; curtail'd and contracted; from the originall, *Charats*; which signifieth, *acuere*, or, *præscindere*; to sharpen, or cut off. So, the loftie Prophet, assuring to a remnant of *Israel*, their safetie from the *Assirians*, tell's them of a *consummatio præcisâ*, in the mid'st of the Land. A consumption decreed, the *English* saye's, but that rendering is to narrow, and will not beare vp with the latitude of the originall, and therefore not, a consumption; for, that linger's too much; but rather, a consummation; a precise one; such a one as argues both a certaintie, and quicknesse in the doing; so quicke and certaine, as if it were done, ere it began; and, acted, as soone as prophesied; so *Iosel* also call's the valley of *Iehosaphat*, *vallis concisionis*; multitudes, multitudes in the valley of concision; that is, *vallis abrenuatiōis*; or, *vallis præcisionis*; the valley of abrenuation, or cutting off; because that the vast multitude of people there met, should bee rarifi'd, and lessen'd; and only a few number of the Iust selected. In like sort, the dayes of *man*, here, may be called *dies concisionis*, or *dies præcisî*, because they are abrenuated maimed, cut off, determined, & straightned to a prescript time; a strict measure; this *span-long*, which man can neither diminish, nor dilate in his owne power; but hee is pent vp, here, in his narrow Royaltie; his fraile inclosure, where his dayes
are

Pineda in cap.
14. Iob. v. 5.

Esay 10. 22.

Pin. in cap. 4.
Iob.

Iosel 3. 14.

Dauids Summons to the graue.

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are spanned out, his pillars pitch't; his *non ultra* limited; his circuits bounded; & *tu posuisti terminos*, and thou (O God) hast appointed those bounds, & *tu posuisti dies*, and thou hast made those dayes; so made them, that thou hast measured them; measured them, exactly; by a *span*; a narrow span, which he shall neither fall short of, nor exceed, no not one tittle or *punctum* of it; not the breadth of the smallest haire, or *atome*; no, not the rare-spun *gothsimere*; or any other extenuated or imaginarie thinnesse whatsoeuer. For *tu constituisti*, and; *tu posuisti*, thou hast appointed, and thou hast made it so; and whatsoeuer is thy appointment, is thy Law; a Law not to be corrupted, or minced, or disannull'd, either by equivocation, or partialitie, or rigour, or any other iuggling or imposture of flesh and blood. *There is none* (saith *Iob*) *that can deliner out of thy hand. Statuta eius fecisti*, & *non preteribit*, thou hast appointed man his bounds that he cannot passe, statutes which he cannot violate certain chanel & banks in thy decrees, which he cannot possibly exceed. And as thou hast established the clouds, and strengthened the fountaines of the deepe, bound vp the flouds from overflowing, and giuen them thy command that they shall not passe, but placed the sand as a wall about them by a perpetuall Decree; and though the waues thereof toss themselves, yet can they not preuaile, though they roare, yet can they not swell ouer; so all those tossings and swellings of flesh and blood, the surges and billowes rising in the tempests of our life, haue their cliffs and shoares, & strict limits, and God hath donero them, as to the great deepe, brake vp for them his decreed place, and set barres and doores, and said, hither you shall.

Iob. 14. 5.

Psal 33. 6.

Iob 10. 7.

Lat. Interp. in

10. cap.

Iob. v. 10. 21.

Prou. 8. v. 24.

Ier. 5. 22.

Iob. 38. 10, 11.

Pineda in cap.
14. Tob.

shall come; no further; here shall your proud waues stay: for *tu posuisti dies*, thou hast made our dayes, and those dayes but a span-long: & *tu constituisti terminos*, thou hast appointed our bounds, and those bounds wee shall not passe. And therefore the afflicted man seeme's to complaine of the Almighty, that hee had inuironed him, *terminis suis*, with his bounds; that is, *praeceptis suis*, & *statutis*, with his precepts, and his statutes; such precepts and statutes, as he cannot abrogate; so in the eight of the *Proverbs* 29. the Wiseman speaking of the mightie providence of God in ruling and ordering the vast deepe, sayes *legem ponebat aquis*, hee gaue the waters a law, or a decree, that they should not passe his command, and yet the *singer* of *Israel* call's this very *law*, a bound, *thou hast set a bound that they cannot passe*, *Psal.* 104 9 so that, that *terminus*, or *bound* was a *law* to them; and this *lex*, or *decree*, a bound to vs; and neither this bound, nor law, to be ouer-past; and therefore we find it once againe spoken of in the 148. *Psalm*e, and there is a *non preteribit*, to it; it shall not passe away, passe away? No, not one iot, or tittle of it. *Heauen and earth* shall first passe away, before one iot or tittle, either of Gods Word or Law, his *posuit*, or his *constituit*, his bound, or his span-long, which are a law to him; a law irreuocable, both in matters of life, and death. And therefore this necessitie of fate, Saint Paul expresseth, by the name of a law, with a *statutum est*, and a *semel statutum est*, it is appointed to man to die, and it is once appointed. *Statutum est* there is the law, or the decree, and the *semel once*, sayes, that this law is firme, constant, inviolable; for God speak's
ouce

Dauids Summons to the Grant.

11

once, and he speake's but once, *ut iterato precepto opus non sit*, saith *Pineda*, that we should not expect any iteration or doubling of his command. And therefore in the seuenteenth of the *Acts*, we haue, though not this *statutum est*, the law punctually set downe, yet wee haue the *statuta tempora*, the times prefixt for the execution of that law; so the text, God hath made of one bloud all the nations of men, and hath *determined the times* before appointed and the bounds of their habitation, *which they cannot passe*, the six and twentieth verse of that Chapter. And least we should thinke times determined to be no law, our death, which is a thing *determined*, and to a time determined, is call'd, a Testament, or, a Law. Remember that death will not bee long, in comming, and that the *Covenant* or *Law* of the graue, is not shewed vnto thee, *Ecclus 14.12*.

So that this businesse of death and the graue, is a law certaine, and prefixt, both for the time and manner, and that beyond all possibilitie of alteration; and therefore whether we stile it a *decree*, or a *statute*, or a *law*, or a *testament*, or a *bound*, or this *span-* *Pin. lib.*
long, *Semper dicis aliquid quod prateriri non poterit*, sayes the *Iesuite*, there is something inuolu'd that is both constant and inuiolable; whose rampiers, and walls, and bulwarkes, thou shalt neuer scale nor digge through; for 'tis the *Almighties Citadel* and strong fort, so garrison'd and intrencht by his eternall power, and wisdom; the doores and gates of it so barrocade'd, and blockt vp against all inuasions of *flesh* and *bloud*, that no earthly stratagem, no temporall assault, no humane policie,

C

shall

The Royall Passing-Bell: or,

shall ever raze or demolish; but it stand's vnshooke, against all tempests; firme, against all batteries; solid, against all vnderminings; so that if the floods rise, and the windes blow, and the waues beat, they shall neuer stagger it.

Seeing then there is a *Statutum est* past vpon all *wankinde*, that it must once die (and that statute is not rough, though it be sometimes vnpleasing, to die once, so wee die no more, for a double death is our due, though not our pay) and knowing that there are precise bounds, and limits, *and span-longs to flesh and blond*, beyond which it cannot passe, and these bounds, and spans, and limits haue the Inscription of Gods vnalterable Decree, with the authoritie of his stampe and scale, his *posuit*, and his *constituit*, let vs take vp the prayer here of our *Psalmist*. *Lord make me to know mine end, and the number of my dayes, what it is; the number, what it is? & est, & non est,* saith Saint *Augustine*.

Aug. ibid.

The *measure* of our dayes you haue had in an exact proportion, in this *span-long*; but the number of them, is both secret, and vncertaine: *it is and it is not*, truly. *Nec esse possumus dicere, quod non fiat, nec non esse, quod venit, & transit*, saye's the father, we cannot properly say that that is which remaynes nor, nor that is not, which comes and goes. *Dayes past*, and *future*, are as no dayes. *Yesterday*, was; and to *morrow*, will be; and so, now, are not; and of such things as are not, there is no number, *to-day*, only, is man's; and this not long his, neither; for it is going; or if it did not goe, it is but *one day*, and of that, there is no number, neither; so that the *total* here,

aut non est, aut quasi est, is either no number at all, or, *Aug. ut supra.*
as it were, a number. Summe vp all the minutes
 and houres thou canst, and those, truly, and thine
 owne; thou shalt make vp but *one day*, and that day
 (*wholly*) not thine owne neither. Let's begin from
 the first dawne, or houre of it; where is that houre,
 saith the father? 'tis gone, where is the second then?
 perchance thou wilt say that's gone too; but, the
 third (doubtlesse) thou enioy'st; that's thine owne; *Aug. ibid.*
 be it so; and yet *si tertiam dabis, non diem, sed horam*
dabis. Doest thou talke then of *number*, that hast but
 a day, or of a day, that hast but *one houre*? an houre?
 not that neither, not that *very houre* thou think'st
 thou enioy'st; for, if some part of it bee now past,
 and another as yet remayning; and of that which is
 past thou can't nor dispose, because it is not now;
 nor, of that which remaynes, because it is not yet,
 what canst thou giue of this houre? or if thou giuest,
 what i'st of thine owne thou giuest? the Father is
 at a stand, here; and in stead of a resolution put's a
quare. Cui committam hoc verbum, ut dicam, Est?
 what shall I doe with the word. *Est* (saith hee?) 'tis
 but *one syllable*, and *one moment*, and *three letters* in
 that syllable, and moment. Wee cannot come to
 the *second*, but by the *first*, nor to the *third*, but by
 the *second*; and then *quid mihi de hac una syllaba da-*
bis? & tenes dies, qui unam syllabam non tenes? doe
 we talke of *yeares*, and *moneths*, and *dayes*, and *houres*,
 when wee cannot giue an account of *one syllable*?
 not of *one letter* of it? Away then with this vaine
 credulitie, this fond assurance of our setled planta-
 tion here below; *momentis transuolantibus cuncta*

The Royall Passing-Bell: or,

rapiuntur, all things are snatcht away in moments; moments that haue wings, and no feete; *momentis transuolantibus*, moments that flie away, as if they were affraid of mortality, or loath to assist it. And yet, behold, our *rents* here are not so thinnly built, but they will endure the blasts (or breathings rather) of a few *dayes*, a few *dayes* (indeed) that are *spann'd-out*; and when these are gone, Lord, what are we? surely, *even as nothing*; as nothing *before thee*: so the *Prophet* in the words following *Mine Age is as nothing before thee*.

Mine Age is as nothing before thee.

Par. secunda.

anum meum.

vulg. lat:

Juu. & Trem.

Musc. in Psal.

39.

Aynsworth.

in Psal. 39.

1. Cor. 7, 31.

Mine Age, &c.

I*vsinian* reads it *vitamea*; *Pagnine*, *tempus meum*, my life, and my time; the two *Fathers*, *Hierome* and *Augustine* (following the *Greeke*) *substantia mea* my substance; the *Caldee* (not much unlike) *Corpus meum*, my body; but, the *Hebrew* word, *Cheled*, signifies, the *World*, *Psal. 17. 14.* vsed here, for mans *life* or *Age*, or *time* in the world; so that, as the fashion of this greater world passeth away, saith the *Apostle*, so doth the body and substance of the *lesser*; inso much that this whole pilgrimage on earth, is but *as nothing* (most translations reading here *ut nihil*, or *tamquam nihil*) and though some bee so mercifull in their rendrings, as to make mans *Age* a *something*, yet that hath but an *Est*, *ac si non esset*: or els an *Ac*, with a *si nihil esset*: so that I finde little difference in the readings, the one making mans age *as nothing*; the other, a *something*, as if it were not. But suppose it were a *something*, indeed, such an age

Anum meum

coram te est,

ac si non esset.

Musc.

Anum meum

ac si nihil

esset ante te.

Molerus.

as had a stabilitie both of *dayes* and *yeeres*, and these not *spann'd* so narrowly, but they might climbe vp to the miracle of a thousand yeeres, yet this huge masse of time is little better then the *tanquam nihil* in the Text, *as nothing before thee*, such a *nothing*, as is resembled to the decursion and sticklenes of *one day*, not a *day present*, but already spent, *A yesterday*, *Psal. 90. 4.* *a yesterday that is past.* *A thousand yeeres in thy eyes are but as yesterday that is past*, or as a *wash* in the night. *Psal. 90. 4.*

Had our *Prophet* resembled it to a *day*, such a day as we enioy; *this day*, or, one houre of this day; or one minute of this houre; or, one moment, or *ictus* of that minute, wee might haue presupposed some stabilitie, though short-breathd, and panting, in the course of *mans* age; but, to a *day*, a day languish't, and consum'd; to *yesterday*, to *yesterday expired*; how doth it whisper our frailty? how our transitorinesse? not such a frailtie, and transitorinesse, as shall hereafter fade and wither, but a rotten transitorinesse, a putrified frailty; a *yesterdayes* frailtie and transitorinesse; a *yesterday* that is worme-eaten and dustie; a *yesterday that is past*. The naturall man then look't not home to the brittlenesse of our constitution, when he styl'd Man a *creature of a day*; nor the righteous man, when hee cloathed him with an *hesterni sumus*, we are but as *yesterday*, *Iob 8. 9.* but, the man after Gods owne heart (whose knowledge was as pure as his integritie) he displayes him at the full, when he makes his *Age*, a *season obsolete*; a *Calender* *Psal. 90. 4.* out of date; a *yesterday that is past*.

And therefore in a deepe contemplation of our

mortalitie (bottoming and sounding (as it were) all humane wretchednesse) hee opens the fleetnesse of his age by a *nihil*, here, a *nihil* (I confesse) with a *tanquam* to it, *Mine Age is as nothing before thee*: as nothing (indeed) before thee; thy *Omnipotentia*, thy *Infinitenesse*; before these, as nothing. For, if a thousand yeeres to thee bee but as yesterday, that is past; man, that is but a Resemblance of that yesterday, must bee nothing to thy thousand; thy thousand thousands; thy myriades of thousands, thy eternitie; thy everlastingnesse. And therefore, my Age, or, my substance, is a *tanquam nihil ante te*, *Ante te, qui vides hoc* (Saint Augustine eccho's) & *cum hoc video, ante te video, ante te homines non video*. I confesse, that it is nothing that I am, in respect of him; that is, *ante te domine, ante te; ubi oculi tui sunt, non ubi oculi humani sunt*; so the Father warble's. To a blemish or a deluded eye (and such a one is a mortall eye) my age may be something; a something of some few dimensions, a span-long, and yet this is but a *tanquam nihil*, a *tanquam nihil*, vnto man, too; as nothing before him: but to thee; to thy eyes (which are brighter then those beames, which dazzle mine) those eyes, *substantia mea, parè nihil*; no *tanquam*, there; mine age is nothing; purely nothing, there. Nothing? why? *uniuersa vanitas omnis homo*, euery man is *vanity*; such a vanity as is stol'n-by; or els, now going; as, yesterday; or, as a watch in the night. And, these traue their *tanquam nihil*, too; are as nothing before thee; so truly nothing, that they make not vp an Age, or, a day; but some few houres; enough to make vp the watch of a night; no more.

But

Aug. in Psal.

But suppose this *tanquam nihil* beaten out to the perfection of an Age; and that age, *threescore and ten*: this, trodden on to an hundred; that trebled-up to *Nestors*; and his, to *Mesbusalah's*; yet all these would not make vp our number of a thousand; and so, in God's eyes, would belesse then a day; then a day that is past. Than a day? one night; nay, one poore watch in that night; a watch of some three houres-space, that's all. For the *Iewes* deuided their day into twelue houres, and subdivided their night into foure watches, and euery watch, three houres. A goodly monarchbie, of flesh and blond; a *spacious*; *soverainty* (no doubt) both in power and time; a *Reigne* of some three houres; three houres of a night too, not of a day; as though the time of our sway, and scepter, here, were attended mecrely with obscurity and dulnesse, a *seame* of beauienesse and *slumber*, such as are incident to this watch in the night. And, indeed, what is our life, but a very Watch? and the the time of it, but as the night season? wherein, by reason of the *darkenesse* that mantles, and o'respreads it, wee grope in vncertenties and errors: the light wee haue of things is but weake and borrowed; a glimmering, or twinkling onely, no true light; and, rather a conceipt, and apprehension of what wee *seeme* to see, then an exact ken or knowledge of what wee *should*.

Moresouer, in this watch of ours, wee are apt to nod, and forget; forget, not onely that we are here at *Sentinell*; who set vs here; and the short time wee are at it, *our three houres*; but the strict charge of our *Commander*, and the danger of surprisall and

1. Euening.
 2. Midnight.
 3. Cock-crowing.
 4. Dawne.
- Mat. 13-35.
Mat. 14-11.

defeat

defeat, by the inuasion of our powerfull *Aduersary*. But, *night* and *frailtie* (as what is our *age* but theſe?) are beaue-ey'd, and drowzie; and then, our *three houres*, are (perchance) no more a *watch*, but a *dream*; And what is our *age* but a *dream* too? a *dream* of ſome *three houres*; and that's a long one (you will ſay) but, however long, 'tis but a *dream*; and, as a *dream*, not long neither. But did I ſay, mans *Age* was a *dream*? nay, rather, *man*, in that *Age*, a *dream*. *Hee* *ſlieth away*, as a *dream*, and is chaſed as a *viſion* in the *night*. *Iob. 20. 8*. So that, now, here is a *dream* in a *dream*, *Ezechiels viſion*; a *whee*le in a *whee*le, this turne's in that, and yet, but one *viſion*, one *dream*; or, if there be diſparitie any where, 'tis in *man*; and he, the vainer *dream* of the two.

Our life (you know) hath beene call'd a *ſhadow*; and not only a *ſhadow*, but a *vaine ſhadow*, in which man is ſaid to walke; *He walketh in a vaine ſhadow*, in the ſeuenth verſe of this *Pſalme*; And not only walke's in it, but *dream*'s in it; ſo *dream*'s in it, that he is of it, too; and therefore the Heathen call's him *umbra ſomnium*, the *dream* of a *ſhadow*; and what is that, but the *ſhadow* of a *ſhadow*? for there is nothing ſo truly a *ſhadow*, as a *dream*, in which (often-times) there are ſtrange obiects preſented to the *phantafie*, whereof in *nature*, and true *being*, there is not ſo much, as a *reſemblance*, no, not a *ſhadow*; and yet, even theſe ſo captiue and ſhackle the whole man, that (according to the varietie of *ſpecies* offered) they take vs, either with delight, or horror; ſometimes commanding our ſigh, our groane, our teare; ſometime, our eleuation of ſpirits; our applauſe, our laugh-

Iob 20. 8.

umbra.
ſomnium.
ſhadow.
Pindar.

laughter; euen then, when our outward senses seeme
fetter'd and chain'd-vp in the bands of sleepe; and
all this was but the *Fisher-man's* dreame in *Theocri-*
tus, whose *Golden Bootie* vanisht with his *dreame*,
and hee awak's at length to himselfe, and his olde
wants gull'd with an *apparition* and *shadow* of that
substance, of which he now find's there was neither
shadow, nor *substance*, truly, but, a *dreame* of both.

Againe, *Dreames* are the true *Hieroglyphicks* of
our mortall state, in which the whole passages of
our life, are either prophesied, or acted; and that,
much to the complexion, or qualitie of humours in
him that dreameth. Sometimes, they are *ambitious*;
and then we thinke we are vpon the tops of *hils*, or
mountaines; now on *Basan*; then, on *Libanus*; where
(for our pride and loftinesse) wee are called *Oakes*,
and *Cedars*; sometimes they are more *humble*, and
deiected, and then wee grouell in *bottomes*, and in
vallies; where, for our low estate, wee are call'd
shrubs and *hyssop*; sometimes they are *presumptuous*,
and then we are at the fall of a *steep* *Cliffe*, or *Rocke*;
sometimes, they are *desperate*, and then we are at the
quick-sand, or the *gulse*; sometimes, they are *vain-*
glorious, and then we are at the *battlement*, or *pinna-*
cle of the Temple; sometimes they are *pussillanimous*
and fearefull; and then we are at the *roaring*, or *swal-*
lowing of the great deepe; sometimes they insi-
nuate a kinde of *auspice* and blest abundance, and
then we tumble in *Arabian* *spices*, gold of *Ophir*,
Indian *Diamonds*; but this (for the most part) is a
very dreame, such a one, as our *phantasie* tell's vs, in
our *dreame*, is a *dreame indeed*; sometimes againe, they

are *Ominous*, and then ghastly apparitions, and fearefull shriekes startle and affright vs; *Galbas halter*, or *knife*, or *poyson*, or some other Engine of bloud and death more horrid; lastly, sometimes they are *fatal*, and then we dreame that we haue *feet of clay*; walke in a *Cemeterium*, or a *Golgotha*, tread amongst tombes, or dead mens bones, stumble at a *Coffin*, or (perchance) a *greene meadow*, and that (they say) is an infallible *prediction of mortalitie*; I know not whether a *meadow* be, I am sure *grasse*, or a *flower* is; or, if not a *prediction*, at least, an *emblem*. *All flesh is grasse, and the beautie thereof as the flower of the field, the grasse withereth, and the flower fadeth,* Esay 40.6.

Esay 40.6.

Marke, the substance of flesh and bloud (here) is but *grasse*, such *grasse* as *withereth*, and the *beautie* of that substance, as a *flower*, such a *flower*, as is open to all *tempests*, a *flower of the field*: and that *flower of the field* which *fadeth* too. Here is nothing but *withering*, and *fading*, no time of *flourishing*, as if *man* were a *piece* meere of *declination*, and *wasted* before he *grew*. And yet loe, he *groweth*, and he *flourisheth* too, but it is for a *day only*; a *day*? nay, the first part of that *day*, the *morning*; so sayes our Psalmist. *In the morning he flourisheth, and groweth vp*, Psal.90.6. That's well; here is *man*, and the *glory of man*; he *groweth*, and he *flourisheth*; and all this is in the *morning*; But what followes this *morning*, and this *growth*, and this *flourishing*? surely, a *ripenesse*, a *sickle*, and a *haruest*; an *euening*, a *cutting-downe*, and a *withering*. In the *euening* he is cut downe, and *withereth*, the same verse, of the same Psalme.

Psal.90.6.

But

But, hath all *flesh and blond* (the grasse here mentioned) a time of *growing vp* ere it be *cut downe*? a *flourishing* before it *wither's*? wee reade of grasse, that wither's before it growes; before it growes vp, vp to any ripenesse, or perfection; and this the Psalmist call's *grasse on the house top*, *Psal. 129. 6, 7.* So *Psal. 129. 6, 7.* thinly growne, that the *mower*, *fillesh not his hand*, nor he that *bindeth vp sheaves*, *his bosome*. Oh, that the *Top of a house*, the maine beame, and rafters of a *Family*, the chiefe *buttresse*, and pillar of a *name*, should bee so barren, the fruit of it so soone fade, when those that are nearer earth, take better roote. But loe; *Hee grew so thinly vp*, that there is not so much left of him, as to *fill a hand*, not to make vp this *span-long*, in the text, no not this *tanquam nihil*; He withered before he grew-vp; wee had him only in the *morning*, in the blooming of youth, when the *Damaske* and the *Lilly* daunc'd in the cheek: Before his *noone*, he is reapt away, and his sheafe *bound-vp*, and now he is gone, gone like the *day* you heard of, the *yesterday*, or the *watch*, or the *shadow*, or the *dreame*, or the *grasse*, or the *fraile flower*, nothing remayning, but the memory, that *Hee was*; And why? *Vniuersa vanitas omnis homo*; surely, *man is vanitie*; *euerie man is vanitie*; *euery man, in his best state is vanitie*; *euery man, in his best state, is altogether vanitie*. So the words runne in the next part. *Euery man in his best state is altogether vanitie.*

Euerie man in his, &c.

Pariteria.

THe translations (here) runne diuersly; so doe the fancies on them. *Vniuersa vanitas omnis*

D 2

homo;

The Royall Passing-Bell: or,

August.
Musculus.
Mollerus.
Iun. Trem. in
locum.

Answeorth in
Psal. 39.

Bolduc. in cap.
II. Iob. v. II.

Aug. lib. de vera
Religione cap. 21

homo; so, Saint *Augustine*; *omnis vanitas uniuersus homo*; so *Musculus*; *mera vanitas omnis homo*; so *Mollerus*; and *omnimoda vanitas omnis homo*; so, *Iunius* and *Tremelius*. Eaery Translation is double-strung, and harp's altogether on the plurall. The Prophet sayes not, *I am vaine*, or *man is vaine*, or, *man is vanitie*; nor that men are vaine, or *vanitie*; but the whole series, and descent come within the chorus; *Euerie man is vanitie*; nay, *euery man is euerie vanitie*; *all mankind*, *all manner of vanitie*; so the Root, *All Adam*, *all Hebel*, *all mankind*, *all vanitie*. There is nothing within the round of this little world, the whole circuit of flesh and blood, (whofocuer, whatfoeuer, or how great soeuer) but it is *vaine*, *vanitie*, *all vanitie*. And therefore some Commentators (perusing that of the eleuenth of *Iob*, vers. II. *God knoweth vaine man*) reade it *nouit Deus hominum vanitatem*, God knoweth the vanitie of men: or, as others, more nimble, *nouit Deus homines vanitatis*; God knoweth the men of vanitie. So, Saint *Augustine*, paraphrasing on that of the Preacher, *Eccles. I. Vanitie of vanities, all is vanitie*, will not reade the words, *Vanitas vanitatum*, but *vanitas vanitantium*, as if men made the vanitie, and not vanitie the men, so. *Neg. frustra additum est vanitantium*, (saith the Father,) *quia si vanitantes detrahas, non erit corpus vanitas, sed in suo genere, quamuis extremam pulchritudinem, sine vllō errore remonstrabit*, in his Booke, *de vera Religione*, cap. 21. And, indeed, we too much iniure and disparage, not only the times we line in, but also, those of our Predecessours, crying out on the *vanitie of either*, when
the

the Sroycketels vs, *hominum sunt ista, non tempo-*
rum; the *vanitie* is in the *man*, and not in the *Age*;
 or, if it were there, and the *vanitie* of all creatures
 within it, *man* would ingrosse it all; so, the same Saint
Augustine, expounding the Apostles, *vanitati sub-*
iecta est creatura, the creature is subiect vnto *vanitie*,
Rom. 8. First, put's all *vanitie* into the creature, and
 then; all creatures into *man*, and that without the least
calumnie, or, *iniustice* (so he professes) *omnem crea-*
turam in ipso homine, sine ulla calumnia cogitemus, in
 his tract vpon the *Romans*, cap. 13. And, indeed, it was
 iust, that he who had the glory of all creatures, whil'st
 he stood cloathed in his *integritie*, should haue all
 their *frailtie*, too, when hee was disrob'd; and so it
 fell out at length; that hee that was the occasion of
 all *vanitie*, *man*, was all *vanitie* himselfe. There was
 a time, when he was but like vnto it, *Man is like*
 vnto *vanitie*, *Psal. 144.* now *He is vanitie* it selfe, 'tis
 his essentiall, and proper qualitie; not in part, or
 resemblance only, but, altogether *vanitie*; *man is al-*
together vanitie. And what is that? *Totum hoc quod*
transit vanitas dicitur. Euerie transitorinesse is a vani-
tie; That which reside's not, we call *vaine*, because
 it *vanisheth*; so doth a *vapour*, we say, or a *smoake*,
 and *man* is both; and therefore a *vanitie*, and a *va-*
nitie; or, (if you please) once more, a *vanitie* of *va-*
*nitie*s; for that which the *Septuagint* read's so in their
μεταίωτης μεταίωτήτων; *Hierome*, and others would haue
 read *ἀτμος ἀτμων*, *vapor fumi*, and, *aurea iennis*,
 the vapour of a smoake, or, a thinne aire; *Hebel*, a
 soone vanishing vapour, as the breath of ones mouth,
 or nostrils; so *Vines* note's vpon the Father, in his

Sen. Epist. 56.

Aug. in cap. 8.
Ro. cap. 53.

Verse 4.

Aug. in Psal. 38.

- twentieth, *De Ciuitate Dei*, cap. 3. T'is true then, what soeuer *vanisheth*, we call *vanitie*; and *man*, that *vanisht* *vanitie*; insomuch that hee seeme's to bee a fraile creature, indeed; somewhat lesse then *vanitie*, or *beyond* it. And therefore our Prophet doth not only compare him to a *shadow* (which must as a *shadow* *vanish*) but to that *shadow*, when it *declineth*, *Psal.* 109. 23. and it seemes this is not enough neither, and therefore, *Psal.* 102. 12. *Dies mei similes umbræ declinatae*; *I am gone as a shadow declin'd*. He is gone, and *declin'd*, not *declining*, as if his passage were rather *coniectur'd* then *discern'd*. And therefore, in Scripture, we seldome finde *man's Age* resembled to a shadow, but there is a *fugit* with it, *fugit velut umbra*. *Iob.* 14. 12. Hee *flies* as a *shadow*; *flies* with a nimble wing; so nimbly, that sometimes Hee out-doe's the acutenesse of our sight; *I beheld him* (*say's David*) *and hee was gone*, *I sought him*, and hee was *nowhere to be found*; so also, *dies nostri, quasi umbra super terram, & nulla est mora*, *1. Chron.* 29. 15. Our dayes are as a shadow vpon earth, and there is no stay; they passe along; nay, they *flie*; *flie* so swiftly, that they are gone, when we thinke them going, like a gasping coale, which in one Act, glare's, and dye's; or the rude salutations of *fire* and *powder*, which but *meet*, and *part*; *touch*, and *consume*. And, indeed (if we but obserue) a *shadow* is not so proper a resemblance of our *life*, as of our *death*; or, rather, something betweene both. T'is an *unequall mixture* of *light* and *darknesse*; or rather, a *light mask't*, or *vayl'd-up in darknesse*, so that, the greater part must be *obscure*; and that resemble's *death*; what remayne's of *light*, is *screen'd* and *intercepted*, and so *perfect*

look's but dimly towards life. *Euerie shadow is an imperfect night*, and *euery night*, a *metaphoricall death*. *Sleepe* and *Death* haue beene long since call'd *two sisters*; and *Night*, the mother of them both. Moreover, as euery shadow is an *imperfect night*, so euery life is an *imperfect death*. The greater the shadow is, the nearer vnto night, and so is the life protract'd, vnto death. And therefore our Prophet knowing that his earthly Tent was a little *wind-shooke*, and obnoxious to daily ruine, wil haue his age emblem'd by a shadow that is declin'd; *ad occasum vergens*, & *in tenebras euanescens*, saith *Muscus*; halting to darknesse, and the night; and that night, death. When the Sunne is in the *Meridian*, and the beames of it perpendicular to our bodies, *shadows* change not suddenly, but when it begin's to decline to the fall, euery moment, almost, they vary; and therefore his dayes are *velut umbra inclinata, sen serotina*, as an euening shadow which decline's with the Sunne, and so set's. For, though *shadows* appeare larger, when the Sunne is neere the fall, yet that *greatnesse* is not farre from *vanishing*; *vanitie* (I should say) the *vanitie* in the text (here) *man*; whose honours and triumphs, at the height, and, in his *best state*, are but as *shadows* at noone; and his dayes, but as *shadows* neere the set; nay, not so hopefull, for they returne againe with the Sunne; but *man* once set, riseth not, till the Sunne and Heauens shall be no more. *Iob. 14. 12.* And twere well that only the *time of mans life* were *vanitie*, but his *actions* in that time are a wilder *vanitie* then the other. The Poets signified so much, when they set in combustion all *Greece* and *Asia*

In *Psal. 102. 12.*
& *109. 23.*

Muscul. ibid.

for

The Royall Passing-Bell: or,

for a gaudie Apple; and all Troy and Greece, for a faire Curtiſan; two daintie trifles to cauſe ſuch bloudie agitations in States and Empires. What, but *vanitie* could haue projected it? What but this, *omnimoda vanitas*, put it in execution? But, who knowes not, that moſt things arrive *mankind*, as they ſeeme, not as they are? As wee pleaſe to fancie them, not as they proue in their owne nature? And ſo wee are fool'd out of the *truth*, and *realitie* of things, by a vaine apprehenſion of what they are not; ſhewing one thing in the rinde, an externall appearance, another, in the core and internall eſſence; *Sophiſtications*, *Impoſtures*, *Lies*. And therefore the Prophet complains on the ſonnes of men, that they lou'd *Vanitie*, and followed after *lies*, *Pſal. 4. 9.* not only becauſe all worldly allurements yeeld no true contentation, and felicitie, but becauſe (in very deed) they tend either to equiuocation, or falſhood; a deceiueable falſhood (ſo the word *Cozab* ſignific's) which is ſuch a *lie*, as deceiue's mens expectations; and therefore that which in the twelfth *Pſalme*, *verſe 3.* We tranſlate *deceitfull lips*, according to the *Hebrew*, is *false vanitie*, or *vaine falſhood*, the word *Shau* noting both *vanitie* of words, and deeds, and ſometimes that which is falſe too. Hereupon the Prophet *Agur* amongſt other petitions he prefer'd to his God, his principall deſire was, that hee would remoue from him, *vanitie* and *lies*, *Pro. 30. 8.* And commonly they go hand in hand; for, whatſoeuer is *vaine* muſt be *false* too; Inſomuch that vnder the word *vanitie*, a *lie* paſſes

Aynesworth,
in *Pſal. 4. 9.*

ses frequently in *Scripture*, or, at least in the *Exposi-*
tions on it: so in the eleuenth of *Iob*, what the vul- *Vide Pin. da &*
gar read's, *hominum vanitatem*, vanitie of men, *Pag-*
boldnc. in cap.
11. Iob. 11.
nine call's *homines mendaces*, and *Caietan*, *homines*
falsitatis, lying men, or, men of falshood; and *Vata-*
Pagn. Vatab.
Caiet. in cap.
11. Iob. 11.
blus, (vnwilling, as it seemes, to sunder *vanitie* from
the *lie*) translate's both wayes, *Nouit Deus quàm va-*
ni, & nequàm homines. God knoweth how *vaine*
and *false* men are; And therefore in the 62. *Psal. 10.*
the *Latine* hath it, *Mendaces homines in scateris*, men
are lyes in the ballance; the *English*, thus, men are
vanitie in the ballance. And, indeed, the whole race
of mankind come's within the verge of these two
words; if they be of cheape and humble conditi-
on, they are call'd *Vanitie*; if, of a more climbing,
high, and noble estate, a *lie*. *Men of low degree are*
vanitie, and men of high degree are a lie, *Psal. 62. 9.*
A *lie*, or a *vanitie*? nay, lighter then both; so that
if they were laid in ballances together, they would
mount vp, sayes the text; *In ballances to mount vp,*
they together are lighter then vanitie; intimating, that
if all men were put together in one ballance, and this
vanitie and lie, in another, the ballances would *mount*
vp, and the *frailtie* in mans side. A prettie piece of
ayre, and *leuitie*, that *vanitie* should weigh downe;
or, *alie*; *childhood*, or *wantonnesse*, or *folly*, or *igno-*
rance, are not so light; nay, not the *leuitie* of all these,
woman.

The *Locust*, or the *Grashopper* (creatures of emp-
tinesse and feare) are no greater slaues of the winde
then he. *Hee is tossed to, and fro as the Grashopper, and*

E

drinen

Aug. Inn. &
Trem. Psal. 30.
In imagine non
in umbra.

Aug. de Temp.
49. in cap. 3.

Aug. ibid.

driven away as the Locust, Psal. 109. 23. Thus, his whole life is but a *toſſing*, or a *driving* (types of instability, and trouble) and these in a *vaine* way too; so our Psalmist, here; *He walke's in a vaine Image* (as if his life were rather supposititious, and imaginarie, then a life indeed) and in this, he is at no *peace*, but he *disquieteth* himselfe in *vaine*, or, (as some read it) in *vanitie* doth hee make a stirre; And what is the issue of this *vaine tumult*? *He heapeth up riches, and knoweth not who shall gather them*, in the seventh verse of this Psalm. Of all earthly vanities this is the most *superlative*; the *omnimoda vanitas* in the Text, is not so *vaine* as this. *Conturbaris, o homo* (saith Augustine) *Vanè conturbaris; quare? thesaurizas; cui? nescis.* A rare providence. (no doubt) to treasure up, I know not what, for I know not whom. The Scripture scarce afford's a *fleeting attribute* to *flesh and blood*, but *Riches* have a share in it. *Men* are call'd *vanities*, so are *Riches*, *shadowes*, so are *Riches*; *nothing*, so are *Riches*. Hearke, *Mammonist*, here is a *vanitie*, as well of *Riches*, as of *men*, and both these a *shadow*, and a *nothing*. But suppose those *riches* firme, and solid; what then? *Non infructuosè conturbaris, sed vanè conturbaris*, (sayes the Father) perchance the trouble is not so *fruitlesse*; but, 'tis as *vaine*; *vaine*? Why? *Thou knowest not who shall gather them*; and, if thou knowest not that, why doest thou *heape them up*? or, if thou do'st, tell me, *for whom*? thy selfe? dar'st thou say so, that art to die? thy issue, then? dar'st thou say so of those that shall? *Magna pietas! thesaurizas*

faurizat pater filijs; imò, magna vanitas, the faurizat moriturus, morituris; the Father, still, in his nine and fortieth Sermon, de Tempore.

But grant thy heapes inlarg'd; thy fortunes, prosperous; thy loynes, fruitfull, yet there is a *moth* and *gangrene* haunt's that estate that is purchased with too much *solicitude*, the heire of it, (oftentimes) subiect to a fit of *improuidence*, or *luxurie*, or *pride*, or *folly*, or else, that common feuer of *lust*, and *riot*; or (perchance) the *palsie* of a *die*, shake's out his posteritie into *miserie*, and *want*; and then *Ille fluendo perdidit, quod tu laborando congregasti;* *Aug. vt supra.* what before was a *droppe*, is now growne to a *consumption*, thy baser *auarice*, to a reproachfull *penurie*; and what thou hast long fed on, with the *bread of carefulnesse*, is at last brought to the *bread of sorrow*, to the *lean cheek*, the *hollow eyes*, and the *cleane teeth*; and hee that was before the obiect of thy wretchednes, and poore *anxietie*, is now, of another mans *Charitie*, and *remorse*; and then thou wilt acknowledge this *vane conturbatis*, too, that thou hast disquieted thy selfe in *vaine*, and to no purpose heaped vp riches, since thou knowest not who hath gathered them. But, suppose thy issue, both hopefull, and prouident, such a one as will not only *preserve* thy treasure, but *inhaunce* it; yet oftentimes his *vine is barren*, and there are *no Oline plants about his table;* *16.* God doth shut vp the wombe, or so emasculate his loynes, that either the fruit of it is *abortiue*, or none at all; or, if he haue any (as *Bildad* said vnto *Iob*) *the first borne of death shall deuoure his strength, and* *1ob. 18. 13, 14.* bring

He that by v-
sury and vniust
gaine increa-
seth his sub-
stance, he shall
gather it for
him that will
pittie the
poore.
Prou. 18. 18.
Vide Eccles. 2.
16.
Psal. 127.

Eccles 5.4.

Iob 33.34.

Iob 15.33.

Vide Eccles 4.8

Psal. 127.2.

Psal. 127.4.5.

Iob 7.

Iob 18.5.

a The crimes
here mencio-
n'd, were Aua-
rice, Oppressi-
on, Sacriledge;

which (spoken only in *communi*, and as a positive truth in *Diuinitie*) the misprison,
or prejudice of some did wire-draw and restrain too personally; and brought-home
thar to particular Families, which was intended only in generall, and at large. And
therefore, if there bee any bosome so guiltie, as to entertaine them otherwise, I am
sorrise for the Application: the Authour is innocent.

bring him to the King of terrors, he shall shake off his
unripe grape as the vine and cast off his flower as the
Oliue; and then the *vanè conturbatis* comes here al-
so; He hath disquieted himselfe in vaine, and heaped
up riches, and knowe's not who shall gather them.
Thus, Except the Lord build the house, they labour
but in vaine that build it; Children are the heritage
of the Lord, and the fruit of the wombe is his reward;
others may plant, and water, but he giue's the increase;
and where he giue's them as blessings (as oftentimes
he doe's) they are as arrowes in the hand of the strong
man, and happie is hee that hath his quiner full: but
when they are giuen otherwise (as they are some-
times) as the whip and sword of a declining house
then they are as arrowes in the hand of the Almighty;
arrowes that are sharpe, and keene, shot from a dead-
ly hand, and a bow of Steele; arrowes that sticke
fast, and pierce the very ioynts and the marrow; the
venome whereof drinketh up the spirits, the spirits of
a Name and Family, when the light of it shall bee put
out, and the sparkle of his fire shine no more. Who
knowe's not that God doth often scourge the sinne
of the Father in the children? and, for the foule
obliquities of the Predecessour, set's a roa upon the
whole Posteritie, when the name shall moulder with

the Bodie, and the Fortunes with the name; so that the curse against the wicked man, runn's double; first, against his fortunes; they shall dry up as a riuer, and shall vnnish with noyse like a great thunder in vaine; next on his Issue; they shall not bring forth branches, but are as vncleane roots vpon a hard rocke. Eccles. 40. 13, 15. Here is a *vane conturbatis*, indeed; and not barely so, but, an *infructuosè conturbatis*, also; not only a *vaine anxietie*, but a *fruitlesse*; for, here is neither a *thesaurizans*, nor a *congregabis*; no Riches left that were heapt vp; or (if there bee) none to gather them.

Thus, they that sow *vanitie* shall reape the winde; not a winde that shall lull and whistle them, but a winde that driue's and scatter's; scatters them, as the chaffe from the face of the whole earth. And though they grow mightie in possession, or name; so mightie, that in height they reach the very cloud's, yet God shall persecute them with his tempest, and make them afraid with his storme; at his presence, these clondes shall be removed; and then, hailestones, and coales of fire. Or, though they aspire not so high, but climbe the mountaines only (though some mountaines (they say) kisse the cloudes, too) yet, *tangit montes, & fumigabant*, God shall touch those mountaines, and they shall smoake; and as they smoake, vanish, and vanishing, confesse *Tu solus altissimus super omnem terram*. Thou, O Lord, art aboue those mountaines, and not only aboue them, but all the World beside.

And I could wish that my words were altogether

at

b The Roote
(howeuer) is
still greene; &
I wish heartily
that it may
grow vp, and
bud, & branch,
to the flourish-
ing and perpe-
tuitie of the
Name; though
some haue
barkt at my in-
tegritie, ma-
king my words
here, a chur-
lish prophetic,
of the extirpa-
tion of it, and
finall doome.
But such snar-
lers and close-
biters of mens
honours, I
must proclaime
ignorant, or
vniust, or both;
for, either they
vnderstood
not what I
spake, or, if
they did, were
iniurious in
their applica-
tion.

Hoc tu Romane
caneto.

at randome here; and look't not *collaterally*, both to the *text* and the occasion. Who see's not (and let me not be thought rough, or vncharitable, in that I say, who see's not) that in latter ages the *Almightie's Besome* hath beene here; and, in the circuite of a few yeares, swept away many *braue Worthies* of the *name*; and not only his *Besome*, but his *Axe* too, lopt off many a *hopefull twig*, and *glorious branch*; and now of late, strooke at the *b Stemme*, of the *Family*; and at a blow hew'd downe, one of the *goodliest Cedars* in all our *Libanus*. The very stones and walls speake so much; those vntimely *Blackes*, and these *sorrowes*. And yet (me thinke's) our sorrowes are not as they should bee; our *Firre-trees* howle not that their Cedar is fall'n, neither are our Harpes (as yet) hung vpon the willowes; but wee can sing an *Epithalamium*, when we should be sighing of an *Elegie*, as if our proiects could befoole the *Almighties*, and 'twere in our power to raise or establisth a *name*, when God seeme's to threaten the pulling downe. But (*O thou altogether vanitie*) looke vp to the *Hils* aboue, and to the *Heauens* aboue them; and there, to the *maker* of them both; who sit's in his great *watch-tower*, and obserue's all the passages of the *sonnes of men*; and not only obserue's them, but laugh's them to scorne; and, chiding our presumptuous and vaine designes, bidd's vs looke backe to the text here; where we may reade the storie of our wretchednesse, and so acknowledge, at length with our Prophet, that, *Thou, O God, hast made our dayes as a span-long, and that our Age is as nothing before*

before thee; and surely every man in his best state is altogether vanitie.

I haue done now with the *text*, and should begin with the *occasion* of it; the death of our *Honourable Friend*; but I was commanded only for a *Sermon*, not for a *Panegyricke*, that (I suppose) you might haue had (here) in a more keene and accurate discourse; mine (I confesse) like my griefes, heauie, and bedew'd. True sorrow is more *heartie*, then *Rhetoricall*; and not so fit for *applause*, as for a *groane*. Your *fawning* eloquence playe's to much with the tongue, and leaue's the inward man vnsearcht; but, my *bosome* is ingag'd here, and not my *lips*; and that is too full to be emptied in this *span-long* of an *Auditorie*; the world shall haue it in an impartiall *Annunersarie*: or, should I vent my *respects*, heere I could bee only your *Remembrancer*, not, your *Inform*er.

The Country was not so much a stranger to his worth, but must acknowledge *this truth* with me; that hee was not guiltie of any peculiar sinne, either of *greatnesse*, or of *youth*; no lofty-ones, of *arrogance* or *scorne*; no grinding-ones, of *cruelty* or *oppression*; no flaming-ones, of *riot*, or of *lust*; no base-ones of *anxiety*, or *solicitude*; no lewd-ones, of *prophanation* or *debauchment*; no biting-ones, of *rancour*, or *detraction*; no creeping-ones, of *insinuation*, or *popularitie*; no painted-ones, of *ceremony*, or *hypocrisie*; but all his *Actions* went by the line, and the square; as if his life had bene an exact *Epitome* both of *moralitie*, and *Religion*. There

was

was nothing *mortall* about him, but his *Body*, and that
 was too frayle a *cabbonet* for those rich *eminences* to
 lodge in, so that, as *Plinie* told his *Traian* *mortalitas*
magis finita est, quam vita his life was not terminated,
 but his *mortality*; *Goodnesse* and *vertue* (which were his
 being) haue a kinde of *Diuinitie* in them; and so, not
mortall. *Bonus a Deo differt tantum tempore*, saith the
Stoicke, Betweene God and a good man, there is no
distinction but in *time*; nor in that neither, if he meane
 (as it seeme's he do's) a *titularie* God, not an *essentiall*;
 for, *nulla sine Deo mens bona*, there is no good minde
 without a God in it: and that's the reason (I thinke)
great men were first cal'd *Gods*; for, *greatnesse*
 presupposeth some *rarity* and *perfection* in it, and
 where that is, there is a kinde of *God head*. And;
 if it were euer in *greatnesse*, it was heere;
 whether you take *greatnesse* for the *name*, or for
 the *spirit*; not, that hee was either *haughtie*
 or *supercilious*, but of a temper, *truly*
generous, and *heroicke*, and (what is about
 either) *truly Christian*. *A fast friend*, and a
noble brother, *A munificent* and *open-handed*
Master; and (what I know, and therefore
 speake, and speake that you should know,
 and so imitate) an *uncorrupted Patron*;
 no *fire-brand* in his *Countrey*, nor *Meteor*
 in his *Church*; a *flash*, and *false-blaze* in
Religion, he was so farre from approuing,
 that hee loathed; neither was hee so
 benighted in his *intellectualls*, as to be led
 vp and downe in a *peruerse ignorance* and
darknesse, by an *Ignis fatuus*; your *vocall*
puritie, and

and tongue-devotion, and furious zeale, euen when
 hee was no more a dying man, but a Saint (and the
 words of dying Saints are Oraculous to me) hee both
 censur'd and disclaim'd; wishing the walles of our
Hierusalem built vp stronger in *Unity* and *Peace*; and,
 a more temperate and discreet silence amongst the
 wayward *Hot-spurres* of our *Spiritual Mother*. And,
 indeed, this *Clamorous Sanctitie*, this affected dresse
 of holinesse, without, is not the right dresse. There is a Prou. 30. 12.
 generation (saith the Prophet) that are pure in their
 owne eyes, and yet is not washed from their filthines;
 the ragge, or the menstruous cloute, not so loath-
 some as some of these. Our bodies (you know) are
 call'd the *Temples* of the Holy Ghost; our heart, the
Altar of that Temple; true deuotion, the fire of
 that *Altar*; sighes, and groanes, and sobs, the sa-
 crifice for that fire; These cast-up the acceptable o-
 dour; these, only these, the sweet incense in the no-
 strils of the *Almightie*. The *Hecotombe*, and out-
 ward pompe of sacrifice, hath too much of the beast
 in it, the many-headed beast, the *multitude*; that,
 within, is of the spirit; and that of the spirit, is the
 true Child's of God; And this our noble friend had,
 without glosse or varnish, his life a recollected *Chri-
 stianitie*; his sicknesse, a penitent *humiliation*; and
 his death, an vn battered assurance of his richer estate
 in glory; Insomuch, that I knew not, whether I
 might enuie, or admire, that God had bestowed
 such a plentifull mortification, on a *Secular condition*;
 and lest *Diminitie*, so barren. No *Viper* in his bosome;
 nor *Vulture* at his heart; no convulsion or gripe of

Conscience; no pang of the inward man (so he confessed to me) for the *reigue of any darling sinne*. And (indeed) his private meditations, groanes, soliloquies, pensive eleuations of eyes, and spirit, rapture's full of *sublimitie*, and *contemplation* (such as the heart could only ejaculate, and not the tongue) vndaunted *resolutions* and defiance of *death*, and all her terrours, spake him glorified, before hee died. And thus, hauing made a full peace with God, and with the world, he sang his *Nunc dimittis*, and made a willing surrender of his Soule into the hands of his Redeemer; where hee hath now his *Palme* and *white Robe*, his *Pennie of true happinesse*, and *Crowne of everlasting glorie*; to which God bring vs, with him, for Iesus Christ his sake. Amen.

Gloria in Excelsis Deo.



FINIS.

re con-
And
solilo-
; rap-
uch as
ngue)
and all
died.
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made
nds of
ne and
owne
og